to an end. But, as Mayhew[1] sums it up, "on such a road Western literature and science were but sign-posts. Only the infallible chart provided in the Bible could save travellers from the useless and perhaps dangerous deviations.[5]' This fairly well represents the position of the Anglicists. Macaulay wished "to make the Indians more English than the English themselves.[55] The educated Indians were to be "English in taste, opinions, morals and intellect."

But an important consequence of Macaulay's policy seems to have escaped the notice of the Anglicists. Sir Henry Craik remarked that the common use of the English tongue "will sap more than anything else the security of our hold in India. It is one of the chief incentives to a certain class of natives to acquire facility in our tongue, that by so doing they can interpose between the higher officials and the mass of the people."

The Education Minute was a momentous affair. It was decided to open the portals of Western learning to a people who, in the words of Burke, were "for ages civilised and cultivated by all the arts of polished life while we were yet in the woods." But unfortunately the educational reforms were more concerned with the substitution of Western ideas than their judicious assimilation. There were some who thought that English literature and culture would assume the same proportions in India as did the Graeco-Roman influence in Gaul, Spain and, through the Normans, England, But it is worth noting that Latin enriched English, it did not destroy it.

English as a substitute for indigenous literature was doomed to failure, but its consequences were of the greatest importance. It produced an unending stream of clerks for the insatiable bureaucracy, it assisted the material development of the country and, above all, it stimulated the

[1] *77ie Education of India**